

R.S.F.

# Church Messenger

Diocese of



Edmonton

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No. 90

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## Editorial

### AN EVERY-DAY PHILOSOPHY OF LIFE

I never stand on the south end of the high level bridge without thinking of Dr. Jowett's parable.

Away in the lower reaches is the river, a little higher up are the places of business and overlooking is a large red brick church. Edmonton is in an adorable position.

The river is typical of pleasure, the stores are representative of trade, the church is significant of a spiritual view of life.

And is not life happily planned when dominated by the spiritual?

Chesterton said that when he interviewed a landlady about rooms his first question was: "What is total view of the universe?"

Quaint? Yes, but containing profound wisdom. If the landlady's outlook on life as a whole was sufficiently worthy, other things would be worthy too. Her rooms would be clean and homelike, her service would be satisfactory, her charges would be just. Her total view would express itself in her daily concerns.

Everything depends ultimately on one's view of life. Is life a material thing or spiritual? Is life but the outcome of a purely physical process, self-starting, self-directing, self-sufficient, or is God the explanation of it all?

Is life merely a matter of eating and drinking and getting, the satisfaction of animal impulses and appetites, or is its business the glory of God and the enjoyment of Him forever?

Upon our answer to these questions depends the kind of reaction we make to all life's experiences.

Christianity asserts the supremacy of life. Materialism as a philosophy is now utterly unacceptable. Modern science is demonstrating that more and more. As an explanation of life, materialism today is totally inadequate.

But there is still a tremendous amount of practical materialism about, ignoring all questions of personal and spiritual values, and concentrating on the animal side of man. It is no pessimism which sees in this practical materialism a serious danger to human personality, and to our hopes of a better world.

Over against it we must place the spiritual view; and when the sense of the spiritual dominates us as the Church commands a dominating view in the city, then other things will fall into their true places.

Pleasure seeking does not degenerate into self-indulgence and licence. It is re-creative, refitting jaded brains and tired bodies for the more serious tasks of life.

Business is not a mere selfish scramble for money, landing its victims in barren materials and hopeless secularity. It is a means by which one serves the community and glorifies God.

Yes! One's hopes for the world are bound up with the acceptance of a spiritual view of things.

When we realize that the basis of reality is spiritual, that around our incompleteness flows God's completeness that He is the Father of men, that we are His children, that our destiny is to live with Him, and become like Him; when we realize that Christ is the way to Him, and live our lives according to this view, then life will become what it ought to be.



# Church Messenger---Diocese of Edmonton

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## BISHOP'S ENGAGEMENTS

- Oct. 3: Vermilion Confirmation, 11 a.m.  
Preach and meeting in evening.
- Oct. 7: Attend appointment committee meeting.
- Oct. 10: Drayton Valley—Dedicate Church and consecrate cemetery.
- Oct. 17: Ashmont—Confirmation.
- Oct. 24: Millet—Confirmation 3 p.m.  
Leduc—Preach, 11 a.m.

## Diocesan News

### THE IMPORTANCE OF THE RELIGIOUS EDUCATIONAL TASK OF THE CHURCH

The greatest asset we have in this land is its childhood and youth. This asset is, however, of such a character that it may easily become a heavy liability. This danger is a very real one and arises from the possibility of a failure to provide adequately for the training of these boys and girls—a failure to build up their lives and characters in accordance with the principles and ideals as taught by our Lord Jesus Christ.

Let us try to see the situation. Suppose that, for a single generation, our boys and girls and young people should fail to be taught about God—or Christ—or the Church—about the truths and all that pertains to our Christian Faith—what would become of our religion? What would become of our boasted progress? All would revert to primitive barbarism in a short time.

It is because of this that the work of the D.B.R.E. is of such importance and points to the necessity of doing everything in our power to make the work of religious education in our parishes as efficient as possible.

### BROADCASTING

From October 1st, 1937, the Anglican Church will broadcast services over C.J.C.A. twice a month at 11 o'clock Sunday mornings—that is the first and third Sundays of each month. Our Church is not taking any part in the broadcast called "The Churches Half Hour," which is sent over C.J.C.A. on Thursday evenings at 10 p.m.

It is thought that to increase the broadcasts of our own Church on Sunday mornings from once a

month to twice a month will be of greater help to our people in the Province spiritually than taking part in "The Churches Half Hour" on Thursday evenings.

### IN MEMORIAM

The Ven. Archdeacon G. Howcroft, D.D.  
(Passed on to Higher Service, 31st Oct., 1933)  
A memory, which also includes Mrs. Howcroft of course.

"Surely He, the mighty Worker,  
He Who slumbers not, nor sleeps,  
Leaveth not in useless silence  
Those He keeps.

"They who bravely toiled amongst us  
We believe are working still,  
Where no disappointment hinders,  
No self-will."

### D.B.R.E. NEWS

The following is the list of names of those pupils who gained prizes in this year's examinations of the G.B.R.E., in the Edmonton Diocese:

#### Bishop Burgett Prize:

Holy Trinity, Betty Reynolds.

#### D.B.R.E.:

Hardisty, Frank Matthews.

St. Peter's, Elaine Wagner.

Holy Trinity, Robert Wark.

#### R.T.S. Awards:

St. Peters, Betty Harris, Joan Blackburn,  
Lorna Lyster.

Holy Trinity, Audrey Crook, Jean Climie,  
Paul Greenwood.

Camrose, Patricia Rose.

Mayerthorpe, Phyllis Watson.

Viking, Arnold Wick.

St. Michael's, Marjorie Heusel.

St. Mark's, Joan Cawley.

Barrhead, Ruby Osterlag.

Good Shepherd, Violet Lilian Smith.

Leduc, Fred Doury.

#### Sunday School By Post:

Dominion Gold Medal and Prize—  
Barbara Young.

#### R.T.S. Awards:

Gordon Markle, Mayerthorpe.

Mary Hunka, Beverley.

Joe Davenport, Tofield.



## The Page Pulpit

By Canon G. McComas, M.A.

### Prayer

In the model prayer which the Lord Jesus gave us, one and only one material thing is asked for, and that is simply bread. The other things mentioned are the things of supreme importance to God and to us.

That prayer properly prayed will always be fully answered.

So impressed were the disciples with their Master's power in prayer that they asked Him to teach them to pray. It must have been a wonderful joy to them for Jesus to authorize them to pray in His name. He told them they could go to God, through Him, and talk to God about anything they pleased in His name.

It is wonderful that Jesus is interested in every matter we would like to pray about, and that He is willing to be quoted by us when we speak to the Father, and that He authorizes us to sign His name to our petitions. We can always begin our prayer

with the assurance that we have at least one friend at the right hand of God.

Then it is also assuring to know that our Lord Himself prays for us. He prayed a great deal for that little group of twelve whom He chose to be His apostles. He prays for all who believe on Him through the preaching of the Gospel. Since His Ascension to His Father's right hand, He is still our advocate and prays for us.

So prayer is natural. Jesus prayed because it is human and natural to pray. If we are right with God and men, we may talk to God about anything that concerns us, and we may sign Jesus' name to any of our requests. We do well to use the Lord's Prayer constantly and regularly as our Prayer Book directs us, for not only is it a Divine Gift to the Catholic Church but it is the mould and pattern upon which all worthy prayer must be fashioned.

## Rural Deanery of Edmonton

### ST. STEPHEN'S

We are to have a Mission at St. Stephen's, beginning on Sunday, October 3rd. The Missioner is a very fine man from Bracebridge, Ontario. I am sending you a copy of his letter and below it the programme of the Mission.

I hope you will come and meanwhile I ask your prayers for God's blessing on this undertaking.

"The Society of St. John The Evangelist,  
Bracebridge—Muskoka—Ontario.

My Dear People:

You have invited me to come to your parish for a Mission, and some of you are probably wondering just what it will be like.

First, let me tell you what a Mission IS NOT. It is not an attempt to get you all excited, with a view of getting something out of you. It is not in any sense a sales campaign, nor is it a membership canvass.

Primarily, it is a presentation of the Christian Religion, in a series of talks, so that you may have a chance to see it as a whole. You have all learned about it in Sunday School, and during your Confirmation Instructions, but that was over a considerable period of time, and it may have been difficult to see just how the various parts fitted together.

During the Mission, we will try to fit these various parts together and make a complete picture, and when we see this complete picture, it will be so attractive, that it will encourage and inspire all of us to be better Christians, and more faithful Church-people. That is what a Mission is for.

Will you therefore join me in praying that God will give me grace and power, to paint for you a true picture of our Religion, and that we may all receive a blessing. If you will do that, God will not refuse us, and the Mission will be most certainly very helpful.

If we earnestly pray for the Mission every day till it begins, and then attend regularly every night till it is over, we can safely leave the results to our all-wise and ever-loving Heavenly Father.

Yours faithfully,  
(Sgd.) C. M. SERSON, S.S.J.E."

### PROGRAMME OF THE MISSION

The Mission will be conducted by the Rev. G. M. Serson of Bracebridge, Ontario.

Beginning on Sunday, October 3rd:

Holy Communion, 8 a.m.

Sung Eucharist, 11 a.m. Sermon by the Missioner.

Mission Service, 7.30 p.m., conducted by the Missioner.

Every afternoon during the week there will be a service for children at 4.30 p.m., conducted by the Missioner.

Every night during the week there will be a Mission Service at 8.30 p.m., conducted by the Missioner.

Sunday, October 10th:

Holy Communion, 8 a.m.

Sung Eucharist, 11 a.m. Sermon by the Missioner.

Mission Service, 7.30 p.m., conducted by the Missioner.

There will be Holy Communion each day during the week at 7 a.m. and 10 a.m.

### ST. MATTHEW'S MISSION

The members of the congregation wish to thank Mrs. Cliff for the flowers she has so kindly donated during the summer months for the altar.

St. Stephen's, St. Matthew's and St. Michael and All Angels are all very much indebted to Mr. Harry Dodds for his very generous help in playing the organ.

The Harvest Thanksgiving Service was held at St. Matthew's Mission on Sunday, Sept. 19th. The church was beautifully decorated and there were many offerings of fruit and vegetables which were presented to the sisters at St. John's House. After the service the quarterly meeting was held



in the parish hall. The social committee was unanimously reelected, the members being Mrs. Sanders, Mrs. Husband and Mrs. Thompson.

Mrs. Poulson is general secretary-treasurer.

From St. Michael's we have lost Mr. and Mrs. Sharpe who have moved into St. Stephen's parish. A "surprise party" from St. Michael's made a raid on the new home and enjoyed a very pleasant evening.

The Harvest Thanksgiving Service will be held at St. Michael's on Sunday, October 17th, at 7.30 p.m.

## ST. FAITH'S

At the outset of these my first notes to you since my return from England I desire to extend my sincere thanks to all who so kindly assisted in carrying on the work in the parish during my absence. To Canon White and Mr. Currey my, Lay Reader, to the Rev. J. S. Tackaberry, the Rev. C. Story, to the Rev. A. Murphy, the Ven. Archdeacon Cornish, to Mr. A. C. Taylor and Capt. F. Baker I am greatly indebted for maintaining the pastoral work. To the President and members of the W.A., to the Men's Guild I am most grateful. To the members of the congregation for their kindly interest in my wife and family I extend my deepest thanks.

The parish congratulates Guide Capt. Thelma Dobson and her Guides and the Rover Crew for the honour they have again brought to the parish.

### HOLY MATRIMONY:

Harry Herbert and Lilah Northup.

Kenneth Price and Ivy Victoria Warrilow.

We extend our congratulations and wish them every blessing.

## ST. PETER'S

During the absence of the incumbent at General Synod the Rev. Philip Lindsay was in charge of St. Peter's. We wish to thank him, and Mr. Niblett and Mr. Sims who assisted him, for the great help which the parish received through his kindness.

This autumn there comes to every churchman the church's challenge with an urgency not felt for many years. When leaders of the people are directing them into such strange paths, it is of first importance that the Mind of the Master, and the Eyes and the Heart of the Master should be invoked by His followers to give light upon a dark way, and direction to confused feet. The former standards of respectable churchmanship are found wanting and blown to the winds. From today the real churchman will be known by an outward zeal as well as by an inward fervor.

Our greetings are extended to Anglican families who have come to live in the district during the summer. It is hoped that they will not wait long in making themselves known. And an unwilling goodbye is said to several families who have been a strength to this parish.

All parochial organizations are functioning. Our best wishes and our promise of help goes to every one.

### ST. PETER'S A.Y.P.A.

St. Peter's A.Y.P.A. held its first meeting Monday, September 27th, in the parish hall. The Rector, Rev. S. F. Tackaberry, was welcomed back after attending the General Synod and briefly addressed the meeting. Regular meetings will be held every Monday night except the first Monday of each month. Corporate Communion will be

the first Sunday of every month and A.Y.P.A. Evensong will be held every third Sunday of each month. The Rector will conduct a course in Bible Study immediately following these services.

The officers for the coming year are: President, D. Sims; Vice-President, Miss B. Gutteridge; Secretary, Miss P. Sladden; Treasurer, J. Cruickshank; Extension Committee, Miss J. Sladden; F. Rock; Diocesan Council Representatives, the President, Miss P. Plumb and J. Cruickshank. Publicity Secretary, Don Arnett; Social Committee, Miss B. Kellaway (Convener), F. Tackaberry and L. Brown.

## ST. MARK'S

**Services:** First Sunday, Choral Communion at 9.30 a.m.; Sunday School at 2 p.m.; Evensong at 7.30 p.m.

An inspiring Harvest Festival was held on Sunday, September 26th, the church was prettily decorated and very large congregation enjoyed the worship and singing.

The Choir rendered the Anthem, "O Lord How Manifold are Thy Works."

We thank the members of the W.A. who so kindly came and decorated the church and those members of the congregation for supplying the fruit and vegetables and flowers.

### Vestry

A very successful Whist Drive was held on September 17th. As this was the initial entertainment for the Winter. Those who attended had an enjoyable evening.

### W.A.

A Harvest Tea will be held in the Vicarage on September 29th. All members of the congregation are cordially invited. This organization is now back to their proper schedule of meetings which are held every Thursday at 2.30 p.m.

### Choir

This organization has now commenced its Fall Program under the leadership of Mr. D. W. Vaughan. Any member of the congregation wishing to join the Choir get in touch with Mr. Vaughan or attend the Choir practice held on Thursday evenings at 8 p.m.

### A.Y.P.A.

This branch will hold a Whist Drive and Dance on October 15th in the Parish Hall at 8.15 p.m.

The Scripts of the Play entitled "The Strange Bequest" have been sent for and when they arrive all members of the cast will be notified. Any young people wishing to join the A.Y.P.A. are cordially welcome. The Meetings are held every two weeks commencing Tuesday, October 5th.

### Girl Guides

The girls have started their program for the winter under the able leadership of Miss D. Griffiths.

### Sunday School

The school will re-open on Sunday, October 3rd at 2 p.m. The presentation of certificates and prizes will be held at the evening service of Sunday, October 10th. All parents are specially invited. The school is in charge of Mr. E. Hayden, Superintendent.

The Senior Dramatic Society will meet shortly to choose a play for the Fall program.



## The General Synod of Halifax

There were two reasons why this fourteenth meeting of the General Synod was a memorable one. It was held in Halifax in order that the whole Church in Canada might be associated with Churchmen in Nova Scotia in the celebration of the one hundred and fiftieth anniversary of the consecration of Bishop Inglis as the first Anglican Bishop of the Canadian Church; and secondly because there were present as guests of the Canadian Church, two national Bishops from Canadian Dioceses Overseas, the Bishop of Honan, Bishop Lindel Tsen and the Bishop of Mid-Japan, Bishop Sasaki.

**SUNDAY.** The opening Service was held in All Saints' Cathedral on Sunday morning, when the Bishops and clerical and lay delegates went in procession to the Cathedral. Inasmuch as Bishop Inglis was an Irishman by birth, the sermon was preached by the Bishop of Ossory, a Bishop of the Irish Church. In the course of his sermon he referred to the number of men whom the Church of Ireland had given to the Church in Canada. The list included such well known names as James Carmichael, Philip Dumoulin, Edward Sullivan, Paterson Smyth and Henry Irvin, better known in Canada as "Father Pat". He also mentioned the fact that Dr. Peck the beloved Apostle of the Canadian Eskimos came originally from Ireland.

Sunday evening there was a Service attended by the Synod delegates in St. Paul's Church, the Cathedral Church of Bishop Inglis, where he was buried. A tablet was dedicated at this Service marking his resting place. The sermon on this occasion was preached by the Bishop of Huron. It was one of unusual length, but was delivered with such energy and earnestness, that the attention of the congregation never flagged for one moment. The Bishop expressed the opinion that the Church in Canada had never developed a missionary spirit adequate to meet her missionary obligations. "We have argued so long about our Catholicism, or our Protestantism, that we have forgotten we are Episcopalians. The spirit of the Church must radiate good will to all. Our cause and theirs (non-Episcopalians) is essentially the same. Ours is a free Church, free to co-operate as far as possible.. In this sacred place, where his (Bishop Inglis) body lies, let us pledge ourselves anew and bind hearts together in a new unit and fellowship. Ours is a Catholic sense of responsibility for the thing that must be done."

**MONDAY.** The meeting of the Synod on Monday was largely occupied with the Charge delivered by the Primate, the work of organization, and the amendment of certain canons.



*The procession to the Service showing the Bishop of Ossory, the Bishop of Nova Scotia with staff and the Primate preceded by the Primatial Cross.*



**TUESDAY.** On Tuesday there was a joint session when the Bishops attended in the Lower House to hear the report of the Hymn Book Revision Committee, which was very ably presented by the Bishop of Niagara. As might be expected there was much discussion about new hymns that were included in the book, and old hymns that were omitted. The Archbishop of Fredericton was very emphatic in his opinion that the time was not opportune for the publication of the revised book, because of the expensive burden that would be laid upon congregations by the purchase of new books. It was, however, pointed out that the old books would continue in use till worn out, when they would be replaced by the new, instead of the old edition. I noticed in the report, that the Supplies' Department of our own Board of Religious Education had tendered for the work of publication, but that the Business Committee had awarded the contract to the Oxford University Press, on the ground that the prices of the book, and the royalties to be paid by that company, were more favourable than those offered by the Supplies' Department. I cannot help wondering whether the Committee took into consideration the fact that had the tender of our own Church organization been accepted, not only the royalties, but also the *entire profits*, would have become the property of the Church. In the end a resolution was adopted giving general approval to the book as revised, and requesting the Primate to appoint a committee that should have authority to make such changes as they might deem advisable, and with power to carry out the work of publication.

**WEDNESDAY.** Wednesday was taken up with the consideration of the M.S.C.C. report which was presented by the General Secretary, Rev. Canon Gould. Probably the matter that aroused most interest in this connection, was the report of the conference held in London at the request of the Society for the Propagation of the Gospel, between representatives of that Society and representatives of the Board of Management. At this conference it was agreed that provision should be made for "gradual decrease of the S.P.G. annual recurring grants by the setting up of a Clergy Sustentation Endowment Fund". The amount of this Endowment Fund was fixed at £100,000, of which S.P.G. would raise the sum of £60,000, and the Church in Canada should be responsible for the balance. The raising of this considerable total is to be spread over 15 years. During these fifteen years S.P.G. will continue to make grants to Western Dioceses, but each year there will be a small annual reduction. At the end of fifteen years the whole position is to be reviewed and both societies (M.S.C.C. and S.P.G.) declare their desire to continue thereafter their fellowship and co-operation in furthering the growth of the Church of England in Canada. It is also agreed that a book is to be published showing the history of the S.P.G. in Canada, the present outlook and needs of the Church, and the present work of the S.P.G.

The purpose of these resolutions was to fix a definite time when the Church in Canada would become self-supporting, a proposal which seemed to meet with the approval of the Synod.

At the opening of the afternoon session the two overseas Bishops, Bishop Lindel Tsen and Bishop Sasaki, were asked to address Synod. Bishop Tsen when he reached the platform proceeded to unroll a parchment contained in a highly decorated native envelope. This scroll was five feet in length and written in classical Chinese characters. It was a message of greeting from the Church in China to the Church in Canada, and the Bishop read an English translation. The Synod listened with marked attention to the Bishop's speech which followed, especially when he told how on leaving home he had taken his family to stay with friends in Shanghai. Up to that time he had heard nothing from them or about them. A delegate from Hamilton spoke of his address as one of the "high lights" of Synod and I agree with him.

The Bishop of Mid-Japan also addressed Synod and gave much interesting information about the progress of missionary effort in that country. It was exceedingly interesting to see the friendship that existed between two men, though their countries were engaged in armed conflict.

From a Halifax paper I quote the following editorial comment:

"Nothing could be finer than the friendship of the two bishops in attendance at the Anglican Synod in Halifax from the Orient, the one a native bishop of the Church



in China, the other a native bishop of the Church in Japan. When free from the duties of attendance at the Church gatherings, the two spend hours together renewing an old and long friendship. The two have no quarrel with each other, though their two countries are now at war. The say, what is generally believed to be true, that they but represent the attitude of their two peoples, neither of which want war, and neither of which is hostile to the other."

Included in this M.S.C.C. report was a recommendation from the Executive Committee asking that the General Synod should sanction the appointment of a Field Secretary, to assist the General Secretary, and whose duty should be the development of a missionary spirit among our people. It was pointed out by the mover of this resolution, that the amount paid on apportionment in the several parishes was largely conditioned by the attitude of the incumbent, and that the missionary work of the Church in large measure depended upon the attitude of incumbents who never had the opportunity of attending General Synod or the Board of Management, and that there was need of someone whose duty it would be to get into touch with these clergy and create a friendly personal relationship between them and headquarters in Toronto. When the Primate called for a vote the resolution was passed without one dissenting voice.

At a meeting of the Executive Council some months ago, a resolution was adopted that a committee should be appointed to arrange for the payment of an honorarium to the General Secretary, Canon Gould, for his work in connection with the Restoration Fund. When he made it known that he could not accept such an honorarium, the committee decided to present him with a gold watch as an expression of appreciation of the work he had done. With considerable acclaim this was done during the presentation of the M.S.C.C. report, as a gift from the members of Synod.

It was with considerable regret that Synod heard the announcement made by the Primate, that for reasons of health, the Executive Committee had granted Canon Gould a leave of absence during the coming winter, and the feeling of all present was, that this period of rest would enable him to return to his work completely restored.

Synod adjourned after a resolution had been adopted to meet again in joint session on Monday evening, when the House would have an opportunity of hearing from the Bishops in the dried-out areas in the Canadian West.

**THURSDAY.** The subject for consideration today was the report of the General Board of Religious Education, which was presented by Canon Hiltz, the General Secretary. When the section concerning work among boys was reached, a very considerable amount of time was spent in the discussion of the relative merits of Boy Scout, Boy's Brigades, and other similar organizations. If my memory is right a resolution was finally adopted, urging the development of an organization for boys of the Church of England, on lines that would develop their usefulness as leaders in the future.

When the section of the report dealing with the question of religious education in the schools was under consideration, some measure of feeling was created by a resolution proposed by two laymen from the Diocese of Huron, which called upon the Church to make an "attack on Communism". Several speakers after making it quite clear that they had no sympathy with the aims of Communistic agitators, expressed the view that this was not the right method for the Church to adopt. Eventually the following amendment was unanimously adopted.

Moved by the Bishop of Niagara,  
Seconded by Dr. S. H. Prince,

Resolved that the members of the Synod conscious of the suffering of large numbers of our fellow men from the evil effects of unemployment and the general mal-adjustments of the economic and industrial life in our rapidly changing order

view with concern the development of forms of political organization which, however commendable in their aims, seek a solution for those difficulties through dictation either by individuals or groups,



and affirms its belief that freedom and fellowship in an ordered society for all the children of men are the necessary implications of a living faith in the redemptive love of God in Christ Jesus our Lord, and can be secured only by the application to every phase of social, political and economic life of the principles of the religion of Jesus Christ,

and, further, calls all Christian people to a deeper sense of stewardship in relation to material as to spiritual blessings, to secure a greater degree of co-operation among all groups in the field of production, a mutual responsibility in the operation of industry and a more equitable share in the fruits of their common labours.

The Synod further recognizes that the unfaithfulness of many who profess and call themselves Christians hinders the attainment of this ideal and calls upon all members of the Church to exemplify to the world the spirit of good-will, of Christian service and sacrifice in social as in individual life.

During the consideration of this report, an opportunity was given to the Bishop of Leicester, the Right Rev. C. C. B. Bardsley, who is a member of the Archbishop's Committee on Evangelism, to address the Synod. It was quite one of the most impressive addresses that I ever listened to and a profound impression was created as he pleaded that if the Church was to recover lost ground, both clergy and laity must make far greater effort to win the careless, the worldly and the indifferent, in the name of Christ Jesus our Saviour. As I listened to him I recalled the words of a great English preacher now gone to his rest, that the Church spent far too much time coddling the saints instead of collaring the sinners.

Included in the general report was the statement regarding the work of the Editorial and Supplies' Department which is under the supervision of the Rev. Dr. Rogers. Attention here was called to the fact that when this department came into existence seventeen years ago, the literature for our Sunday Schools was prepared by two separate institutions, which operated on party lines. The first action of the Department was to acquire both these institutions by purchase, and then to proceed to publish Sunday School literature officially for the whole Church. The success of this undertaking was attributed very largely to the tact, ability and devotion of the Secretary who had this work in hand from its inception.

Shortly before the adoption of this G.B.R.E. report as a whole, a motion was introduced by Mr. R. W. Allin of Toronto and unanimously adopted, asking for the appointment of a committee of three existing Boards and the Executive Council, to consider and report on the advisability of creating a Department to be known as a Publication and Supplies' Department whose duty it would be to handle all such work for the three Boards. Without having given the matter much consideration I am inclined to think that such an arrangement might result in increased efficiency and less overhead expenses.

FRIDAY. On Friday, in joint session of both houses, Dr Judd came before Synod for the first time in his new capacity as General Secretary for the Council for Social Service. In the presentation of his report, as in all the work he has done since his appointment, he created a very favourable impression which promises well for his future usefulness. The section of this report which excited most discussion was that which urged that vigilance was needed in order to secure that "the proper proportion of immigrants coming into Canada should be of British origin." One delegate from the West made the statement that had it not been for the number of Central European immigrants allowed into the West in the face of many protests, that they would be able today to take care of the unemployment situation without assistance from outside. Many of the Western delegates spoke in the most appreciative terms of the 237 carloads of fruit and vegetables that had reached them from other parts of Canada, but they also emphasized the fact that this year conditions were worse than ever before and that double that amount would be required to meet the need. One delegate from Manitoba stated that that Province was forced last year to accept assistance. This year conditions there had much improved and they would be glad to share with their brethren further West.



The National Laymen's Council is an organization brought into existence largely through the efforts of the late Mr. G. B. Nicholson who hoped in that way to encourage the laymen of the Church to take a deeper interest in the work which the Church was commissioned to do. The report was presented by Mr. A. H. Cuttle, who made an earnest plea for more activity on the part of his fellow laymen. He was followed by Chancellor Wigle of Huron who urged the creation of parish organizations for lay activity, and indicated how this could be done. If we want a thing done, said Chancellor Wigle, the best way is to go out and do it. He created some amusement by telling a story of an old negro who just before Christmas had engaged in prayer that he might have a turkey sent to him for his Christmas dinner. When the turkey failed to arrive, he concluded that he had not been praying in the right way and so changed his prayer into a petition that the Lord would send him out to get it. "And," said the old man, "I got the turkey." Another speaker expressed the opinion that the laity had no responsibility for the spiritual work of the Church. It was his duty to look after financial matters, and leave the clergy free to take care of the things spiritual. I was glad to see that this idea found no favour with his fellow lay delegates. In passing I may say that I thought this debate, carried on almost entirely by laymen, one of the most interesting and encouraging discussions that took place during Synod.

**SUNDAY.** Additional interest is added to this meeting of Synod by the fact that the Women's Auxiliary is holding here the annual meeting of its Dominion Board. The opening Service was held in All Saints' Cathedral on Sunday, September 5th, when the sermon was preached by the Archbishop of Fredericton.

**MONDAY.** Synod assembled on Monday in joint session to hear the report of the Committee on Prayer Book Revision. A lengthy debate occurred but finally a resolution was adopted postponing revision for another three years.

In the evening the Missionary Dioceses had what I might call a "field day", when for two hours without interruption, Bishops, Archdeacons and Canons told the story of the difficulties that had to be contended with, not only in the dried-out areas, but in other parts, where the scattered character of the settlement makes the work both labourious and costly. Every speaker got a hearty reception, and none more so than the native-born Indian Missionary, Canon Ahenakew, who is working among his own people in the Diocese of Saskatchewan. I hope this missionary evening will become a feature of all future Synods and Board of Management meetings.

**TUESDAY.** The Pension's Committee report was thoroughly discussed and finally adopted for the whole Church throughout Canada. This scheme necessitates raising \$219,489 annually commencing with 1941. Though clergy and their salary source are both to be taxed, it seems a large sum.



*All Saints' Cathedral, Halifax, and the General Synod Procession.*



The report of the subsequent meetings of Synod will have to wait for the next issue of Church Messenger.

I conclude with some impressions of the Synod as a whole.

The first is the spirit of good will and brotherhood that manifested itself throughout, coupled with a desire so to increase the efficiency of the organizations of the Church, that this Anglican Communion may be able to make a worth-while contribution in building up a Christian citizenship in the country.

Another was the brevity of the speeches. Early in Synod attention was called to the rule that the mover of resolutions should be allowed 15 minutes and all others limited to 5 minutes. The Primate, when delivering his Charge, made the remark that he had noticed that the more tired men became, the longer they were inclined to make their speeches. If so, then I think I can say, there were no tired delegates at this Synod.

A third thing by which I was impressed was the sympathetic attention which was accorded the men from the dried-out areas in Western Canada when they brought their difficulties before Synod. Let us hope that this sympathy will find practical expression in the parishes and in the dioceses when they are determining the amounts that will be sent in on apportionment. It is a most commendable thing to keep the stipends of missionary clergy in the older dioceses up to the highest possible standard, but it is hardly right that this should be done at the expense of the men who are living and maintaining a car at a maximum stipend of \$60.00 a month.

But perhaps the thing that most impressed itself upon me at every session of the Synod, was the absence of anything that could be called party spirit. I can recall vividly the debate that developed on party lines when the present Hymn Book was adopted. When the motion to adopt the revised book was under consideration at this 1937 Synod, a like spirit was absolutely absent. There was discussion about the omission or inclusion of certain hymns, but the reason for omission or inclusion were always based on the usefulness or literary quality of the hymn concerned.

### Diocese of Saskatchewan

The Rev. H. E. Ashmore of Paddockwood has been having a busy time in the big field he has to cover north of Prince Rupert. In July he took several weekday Services including Holy Communion and twelve baptisms, also preached at the Sunday School by Post Camp at Okema at which were sixty-five children and some thirty adults assembled in the "Chapel in the Woods". Captain Hanney who is also working in this area read the lessons.

During a recent week 330 miles were covered, five Communion Services and six Baptismal Services being held at which latter twenty-two, ranging in age from three months to twenty-two years, were received into the Church. There have been no less than forty Baptisms in this field during the past three months, all but one of them taking place on week days.

On August 15th Mr. Ashmore visited the Big River Mission (Capt. W. Hague, C.A.). Holy Communion was celebrated in S. Martin's Church at 11 a.m., thirty-three persons being present and eighteen communicating. A further Service was held at S. Leonard's Church, Ladder Valley, at 2.30 p.m. at which seven persons communicated. Four-thirty found him at a settler's home baptizing three boys, fourteen persons being present at this Service. In the evening he preached at a cottager's home near Sturgeon River, twenty-three persons being present and at 8.30 he had one more Baptism in the Rapid Bend District. This was a good full day. Next morning, making the return run to Big River, six children were baptized in a Rapid Bend home

ranging in age from 15 to 6 months. At Ladder Valley two more families gathered for such a Service, one walking three and a half miles to it. At 2 p.m. another Baptismal Service was held in the Bodmin district, two children being baptized and at 6 p.m. three more children were baptized in another home, and in the evening at 7.30 a very inspiring Service was held on a hill in the Sleepy Hollow district. Twenty-four persons turned out for this Service after which the journey continued to Big River.

### Diocese of Qu'Appelle

Dean Wells Johnson died in Moose Jaw, Saskatchewan, on August 27th, 1937, after 50 years of service in the West. He came out to Canada in the early '80's and like all pioneers his life was spent in the open. He served in the transport section during the Riel Rebellion and for a short time before entering the Ministry taught school at Qu'Appelle, Saskatchewan. After acting as assistant curate at St. Paul's Church, Regina, he was closely associated with the Qu'Appelle Valley, and from thence to Moose Jaw at St. John's Church. He became an Archdeacon in 1909 and was elevated to Dean in 1936. Four years prior to his death he returned to his beloved Fort Qu'Appelle, the district of his first ministrations. His keen interest in community affairs, his cheery good humour and ready wit, and his work with the poor made him well known and beloved by all. His last hours were spent in Moose Jaw Hospital which he considered his "hobby" and as chairman of the Board he served this institution for many years.



## The Archbishop of Canterbury Speaks on Church Unity

The Archbishop was the preacher at a Service in St. Paul's Cathedral for the delegates to the Oxford and Edinburgh Conferences. His subject was "The Way of Unity".

I venture to quote one paragraph. It ought to stir the heart of every Christian who thinks at all about our "unhappy divisions".

"Growth into unity and through unity into union—this we all passionately desire. Yet how abstract and cold the phrase sounds. What transformation comes when we substitute for it St. Paul's great phrase: 'Growth into Christ'—that we may grow up in all things into Him which is the Head, even Christ. Growth into Christ—this is the sovereign way alike to unity in the present and to union in the future. In the words of the Oxford message: 'The source of unity is not the consenting movement of men's wills; it is Jesus Christ Whose one Life flows through the body and subdues the many wills to His.' Men who are strangers to each other discover an immediate bond of unity in the discovery that they have a common friend. So if men know of each other that they all know Christ, there must be between them one of the deepest bonds of unity that life can bring. Thus, just in proportion as the members of the separated Churches find in Christ the one centre of their life, loyally accept His leadership in all life's relationships, give themselves without reserve to Him, then by growing into Christ they will inevitably grow more and more into one another. If the life of the now separated Churches were less self-centred and more Christ-centred, or rather more God-centred in and through Christ, their spiritual unity in Him would be so real, so constraining that it would be impelled to clothe itself in one body. Christ reigning in their midst would show what order, what structure, of that body was in accordance with His will. From Him the whole body would be framed and knit together."

And here is the closing paragraph:

"It is enough for us that when our sojourn on earth is ending we should be found still keeping to the road, ever deepening our unity with each other, yet ever holding the distant goal before our eyes—our faces still steadfastly set towards Jerusalem. Then, even though we may not be permitted to say, we may help those who come after us to say 'Our feet shall stand within its gates.' 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.'"

I wish this sermon of the Archbishop could be read to every congregation in the land.



## Christ and Twentieth Century Ethics

By Rev. Ebenezer Scott, M.A., B.D.

Christian Ethics is a convenient term, but Christ makes ethics depend entirely on religion. The one question to be asked concerning the ethics of any age in their relation to Christ is, how far are they inspired by the Will of God, which is the source of all His moral teaching.

In answer to this question, a severe indictment may be brought against Twentieth Century Ethics. A frank paganism is preached and practised. Other centuries have erred through ignorance, or through mistaken interpretations of Christ's own sayings, or through the general weakness of human nature. But if we are to take a certain class of modern writers as exponents of modern ethics, our century is witnessing rather a revolt against Christ's ethics altogether, than a failure to understand them. There is an impudent defiance both of morality and religion.



It is, no doubt, true that morality has its undulations through the centuries. Each age has its own virtues and vices. We must not forget the credit side to our account. Christ has His victories to show as well as His rebuffs. Apart from the horrible exception of war, the more humane treatment of the toilers in every sphere of industry, the greater kindness shewn to the lower animals, the more thoughtful, as well as more skilful, care of the sick and infirm, the more sympathetic attitude towards the poor, may all be traced ultimately to the influence of the Christian spirit; and while there are differences of opinion as to whether war can yet be entirely outlawed in all conceivable situations, no one, at least in the countries of our own empire, would now dare to call war in itself a good thing.

We may say further that we are not bound to accept the evidence of those writers who pride themselves on being characteristically "twentieth century" as wholly reliable. Even as we read of those periods of the past which history has handed down to us as utterly corrupt, we must guard against exaggerated impressions from contemporary writers. Probably there was always the mass of sober, quiet men and women, travelling "on life's common way, in cheerful godliness"; and we may rightly resent the portrait that is being drawn of us for future ages, as nothing but a soulless and godless generation.

Still, "the world is too much with us". Our Twentieth Century Ethics, even at their best, need to be touched with the breath of God.



## What Would Happen If—?

Have you ever asked yourself what would likely happen if, through some strange circumstance, our boys and girls should turn a deaf ear to all instruction?

Suppose, as some one has said, they should refuse to learn our science, our literature, our art, our religion—suppose they should reject the claims of morality, and refuse the lessons of Christianity—what would happen? Where would all our boasted progress be? What would become of our religion, our civilization? Within a single generation—a small space of 30 or 40 years—the race would revert to paganism and we would be obliged to begin all over again the long climb towards spiritual freedom.

It was because Bishop Charles Inglis, the 150th anniversary of whose consecration as the first Bishop of our Church in Canada we are celebrating this year, realized this that he was so eager to see that proper provision was made for the teaching of the boys and girls and young people of the Church. In a letter which he sent to the Archbishop of Canterbury in 1738, he said: "I have agreed with a man and woman, each of good character, to teach Sunday School in Halifax. . . . I have sent a letter on the subject to all the Clergy of this Province, and desired to know whether Sunday Schools might not be opened in their respective parishes." He also called together the parents in order to ask them that, "by their example and admonition," the instruction given to the children in the Sunday school might be effective and not defeated.

From this and even earlier beginnings, the work of the Sunday school in this land of ours has progressed and the Church has endeavoured to make possible in many ways the preparation of our boys and girls for their responsibilities as Christian citizens—loyal and faithful members of the Church, and loyal and faithful citizens of the state.

While this work has always been important, it is probably true to say that there never was a time when it was more needed than today. A tremendous effort is being made by Communists, Fascists, and other groups, through their Youth Movements, to capture the leadership of the world. Here is a direct challenge to the Christian forces of our land to see that the young and growing life of this nation is taught aright.

**Whose task is this?** Primarily, of course, it rests upon the home, upon the parents, especially in so far as the period of childhood is concerned. It is the parents' duty to see that the children God has entrusted to them are brought up "in the nurture and admonition of the Lord". Too much stress cannot be placed upon this. Nothing can take the place of this early training. The home has a first chance with the child. It is there the child gets his first ideas of God and of religion—or fails to get them. The general tone and atmosphere of the home can do more than any other single influence to make or mar the character of the child.

But the responsibility for this training is not confined to the home. The Church has a very definite responsibility. In other words, the task is a co-operative one; Church and home must work together towards a common end.

It is because this task is a co-operative task that the Church of England in Canada, through its General Synod, set up the General Board of Religious Education (G.B.R.E.), with a view to helping the dioceses, the parishes and the homes of our Church in this great undertaking.



Some of the ways in which this Board is trying to do this are the following:

- 1. By placing within the reach of parents the following helps for the development of their religious life and the training of their children:**
  - i. Special literature dealing with Home Religion, the Parents' attitude to the Sunday school, the Parents' responsibility for the religious education of the child.
  - ii. The Home Department—a plan of Bible and Prayer Book study for parents.
  - iii. The Church Messenger—a monthly magazine of wholesome and instructive home reading.
- 2. By helping the Parish to solve the following problems:**
  - i. How to organize its educational work so as to get the best results.
  - ii. How to get and train teachers.
  - iii. What Courses of Study to use.
  - iv. How to interest in and hold to the Church the older boys and girls.
  - v. How to enlist the activity of the young people.
  - vi. How to reach those living too far from the church or Sunday school, and to provide for their religious training.
- 3. By providing for the Sunday School Teacher:**
  - i. Courses in Teacher Training.
  - ii. A Lending Library of the best books on the Teacher's Task.
  - iii. Lesson Material for teaching the boys and girls.
  - iv. An answer to the following questions:
    - (a) What is the best way to organize my group for service?
    - (b) What shall I do with my boys and girls when I get them together?
    - (c) What kind of programme shall I provide?
- 4. By presenting to our Young People the wonderful opportunities for service which are open today and guiding them in the choice of their life's work.**
- 5. By presenting to those in training for the sacred ministry, the importance of the teaching function of the Church and how it may be exercised in such a way as to build up our boys and girls and young people as loyal and faithful members of the Church.**

Now in doing all this, the G.B.R.E. is merely acting as your representative. This Board is your Board because it is the Church's Board. Thus, you have a definite responsibility to the work of this Board—a responsibility to see that it is adequately supported so as to enable it to do its task well.

There are, at least, five reasons why this Board and its work should be supported by you:

1. Because Religious Education is the birthright of every child and, if he does not receive it, he has been cheated out of his rightful heritage.
2. Because there are about 500,000 boys and girls in Canada who have the right to look to the Anglican Church to provide them with this religious training.
3. Because only those ideals which have been built into the structure of character from childhood are likely to become a dynamic and dependable factor in the life.
4. Because the General Board of Religious Education is the Church's official representative in planning ways and means to meet the religious educational needs of these young people.
5. Because a failure, on the part of a parish or diocese, to do its full share means lessened efficiency on the part of your Board.

The work of this Board should commend itself to all Church people, because an investment in the Religious Educational work of the Church will make possible for the boys and girls of our land better religious training in our homes, better teaching in our Sunday schools, better standards in the life of the community, better and more loyal Church members. The surrounding of the young life of this land with those influences which alone can make for the development of Christian character, will help to lead each life forward unto that full-grown manhood and womanhood, unto the fullness of the stature of Jesus Christ.

In every sound investment, however, the returns you get are dependent, to a large extent, upon the amount invested. An investment in the work of the General Board of Religious Education is an investment in lives, and an investment which cannot be corrupted by moth or rust, and which thieves cannot steal.

### Three Questions

1. Do you remember the work of Religious Education in your Prayers?
2. Do you give generously to the support of this work?
3. Are you helping your clergyman to make the educational work of your parish as efficient as possible?



# Comments Original and Otherwise

## "Curate"

### THE WRONG ROAD

Such is the view that The Church Times takes of the proposal adopted at the Oxford Conference on Church, Community and State, to create a permanent World Council which would speak unitedly to the world in the name of non-Roman Christendom. Church Times thinks that such a Council will be "wooly and ineffective" and and certain to be dominated by American Protestantism. Why it should be so dominated I cannot see, but I very much doubt whether there is sufficient agreement amongst us on most vital matters, to make it possible for such a Council to make any really worth while pronouncements.

### SOMEWHAT AMUSING

Spectator (London) calls attention to the fact that, when the Duchess of Kent had a motor accident last July, The Times recorded all the relevant facts in a paragraph of four inches. In the Daily Mail, the organ of the Labour Party, the incident required (1) a two-line heading across five columns, (2) thirty inches of descriptive matter, (3) a picture of the Duchess setting out from home, (4) a picture of the Princess Alexandra, (6) a leading article on the "Royal Escape".

Spectator wonders which paper is the more likely to turn a patriotic monarchist into a republican.

### LORD TWEEDSMUIR TURNS CARPENTER

During his stay at Akavik, the Governor-General attended a ceremony at All Saints' Church now under construction, when he hammered a nail into the middle step of the chancel. This we are told was the only nail in the chancel that was driven by a white man.

His Excellency was interested to learn that the oak placed in the chancel came from a chancel in the Church of Biggar Parish, Scotland, his home district. It was carved in 1545. There were also oak panels from Tourney Parish, Bedfordshire, which was established in 1570, and two small panels from St. Paul's Cathedral, London, carved in the time of Christopher Wren, who designed the cathedral.

### GOOD ADVICE TO THE MARRIED AND THOSE ABOUT TO MARRY

A London Police Court Magistrate, speaking to a gathering of young women, gave them these five golden rules for a happy marriage. I think they are well worthy of quotation.

- (1) Study marriage in all its aspects before you marry, and be frank with your intended partner.
- (2) Have communism in the home in matters of money. Persuade your husbands that wives work at least as hard as they do.
- (3) Share friends and don't jump to foolish conclusions if you see your partner talking to someone of your sex.

- (4) Be prepared for marriage and home-making by having a knowledge of cooking and food values.

NOTE: A large proportion of police-court marriage cases originate in the wife's failure to provide decent and healthy meals.

- (5) Remember what Moses said: "Man doth not live by bread alone." For a happy marriage both husband and wife must base their lives on sound spiritual values.

The last rule is, perhaps, the one that needs most emphasis today. A human love that is rooted and grounded in the divine love, alone can stand the strain and stress of daily living.

### CHURCH CONFERENCES

As I write, the Conference on Church, Community and State has just concluded at Oxford, and another Conference has opened at Edinburgh. Both gatherings owe their existence to a consciousness of the need for drawing the Christian Churches closer together, both in thought and in action. The former Conference dealt chiefly with the principles that should influence individual Christians in their political and social life. At Edinburgh the matter for consideration will be the relations of the Churches one to another, the doctrines they teach, and the form of ministry they maintain.

The Oxford Conference has been fully reported in the Church papers. From the report in the Living Church I quote two paragraphs. The writer of this report says that "Many of the Orthodox and some of the Anglicans have felt ill at ease at the conference. One of the former, feeling himself definitely 'out of it', in a colloquial aside said, 'We Orthodox are simply flowers on the table at the American Protestant banquet.' It is rather curious, to say the least, that the representatives of something over 150,000,000 Christians should have got this impression so indelibly fixed in their minds as to preclude a forthright participation in the conference. Furthermore, save for the brilliant leadership of His Grace of York and His Lordship of Chichester there has not been a very significant place for the Anglican tradition in the counsels of the conference. For example, the set-up of the committee of thirty-five, though it had in its membership two Orthodox, had not a single Anglo-Catholic."

Speaking of the corporate Communion held in St. Mary's Church, Oxford, and at St. Aldgate's, when an official invitation was extended to all baptized Christians who are Church members, the writer of this article says that some of the Orthodox delegates were shocked and scandalized by the announcement. "Generous action," he says, "and Christian gestures of brotherliness confuse the issue when matters of principle are at stake. The aim and motive are both clear. Those who have made the proposals and planned this program are men of consecration and sincerity. This only makes the task more difficult for those whose convictions



compel dissent, even though we are all united in spirit in the prayer 'that all may be one.'

The Bishop of Chichester who officiated at the Service in St. Aldgate's defended the invitation that was issued, on the ground that it was an "exceptional Service for an exceptional occasion" and as such had the support of the Lambeth Conference in 1930.

### JUDGE ALL BY RESULTS

I have just received a copy of the Ottawa Journal which has an article with that heading. There is so much sound common sense in the article that I am going to ask the Editor to let me reproduce it. It reads as follows:

"There is danger to society in the tendency to judge organized religion and those in its service by special standards.

No person would think of refusing to participate in the results of science, art, or business because he disapproves of some of those results or of the people engaged in the work. But many renounce religion and all its works for just such a reason.

Why this difference?

There are in it two errors of thought. The first is the assumption that, while the results of these other activities are real, those of organized religion are matters purely of estimate, opinion, personal preference. The second error naturally follows—that, while all other movements and people are to be judged by their works on a common-sense basis, organized religion and those in its service are to be judged by the standards of perfection which religion itself sets up.

Let this style of thinking prevail widely, and what will be the result? One or other of two things. Either organized religion will lower its ideals, or else it must maintain its organization on a basis of knowing and admitting that its ideals are without practical effect. In other words, the world is to be deprived of the one organization devoted to the very highest in thought, aspiration and effort. Does this seem desirable?

There is also the personal side of this theme. The person who demands that others shall live up to professions of perfection applies to those others a standard of estimate which he does not—and dare not—apply to himself. This is so unfair that it may well indicate complete absence of the sense of humour.

We are not concerned to explain or defend organized religion. It is a hardy growth and, in spite of its age—or perhaps because of it—can take care of itself. But we venture the opinion that, except for good reason, all humans and all human institutions should be judged by the same standards. And a good rule is, 'By their fruits ye shall know them.'

### DOLLAR CHASING

Most of the daily papers recently contained the story about the visit made by the Governor-General, when at Aklavik, to 84 year old John Firth, a native of the Orkney Islands, and his half-breed wife. Firth told the Governor-General that he refused to leave the north because he disliked civilization. "I went out once," he said, "to Winnipeg. It was in 1908 and I

stood on Portage Avenue watching the people rushing here and there. Every one seemed in a terrible hurry, chasing another dollar. I had three months furlough and I had to come back in one. It was too monotonous."

I suppose there are those who would regard old John Firth as a bit queer and eccentric. But I wonder whether, after all, he is not more sane and more happy too, than a considerable number of people who spend their time chasing another dollar, or some other equally unworthy ambition.

### A SOMEWHAT SPRIGHTLY BISHOP

One of the most interesting diocesan reports in the Convening Circular of the General Synod is that of the Diocese of Honan, China, written by Bishop Lindell Tsen. The opening paragraph I found a bit amusing. Here it is.

"I think to most Bishops it must be quite an enjoyable job to write a report, as they seem to be doing that most of the time. But to me at any rate, for the first time, when I noted the helpful suggestion from the General Secretary, that the Financial report must be short, rapid, concise, inclusive, and comprehensive, it seemed as difficult as climbing the Alps. Yet this is what a report should be, if it is to be appealing and convincing. I am afraid I shall fail utterly in the purpose of this report, if the General Secretary does not touch it up, with his experienced and expert missionary art and statesmanship. I shall supply a crude pencil sketch of facts and leave him to produce a beautiful portrait of Honan."

The story is told that at the last Lambeth Conference this Chinese Bishop was able to suggest an improvement in the wording of some of the Committee reports. I cannot vouch for the truth of the story, but after reading his report, I should think him quite capable of doing so, if such correction were required.

### A GREAT BISHOP

The following item I have taken from the Montreal Star.

Alfred George Edwards, the "Grand Old Man of Wales," has just passed away at the age of eighty-eight. He was the first Primate of the Church of England in the Principality, having been enthroned in 1920. The son of a Welsh clergyman, who worked for nearly half a century in the diocese of St. Asaph, and himself the oldest prelate at work in England when he retired in 1934, are two of his titles to honour. His life was not on the calm ecclesiastical waters, but, as a writer sums up, "He was a brilliant fighting politician, an able diplomat, a great administrator, and a fearless, heroic and successful champion of the rights of the Church." The reference is the conflict over "The Tithe" and later when disestablishment was effected. When the Welsh Church Bill was passed, he worked for the best financial terms he could secure and was supported in this by Mr. Lloyd George. His eldest son, Captain Edwards, is Chancellor of the Diocese of St. Asaph, and his youngest, Lieut. H. L. G. Edwards, Welsh Fusiliers, was killed in action in 1915.



# One Hundred Years Ago

**Montreal Christ Church:** Bishop G. J. Mountain to the Military Secretary. Dated Quebec, 2nd Sept., 1837, informing him that the Rev. J. Bethune, Rector of the Parish and Acting Military Chaplain, is ready to provide a separate Service for the troops. (Public Archives)

**Bishop Mountain's Situation:** To Earl of Gosford, Governor. Enclosing a copy of a project for maintaining the ecclesiastical establishment and pointing out the extraordinary situation in which he is placed by Bishop Stewart's death. Dated Quebec, Sept. 4th, 1837.

Lord Gosford forwarded this letter to Lord Glenelg, hoping Bishop Mountain might be placed "upon such a footing with regard to pecuniary matters as from his rank in the Church, his consequent station in society and his well-known personal merits, he may be considered justly entitled to expect." Quebec, Sept. 11th, 1837.

**Alterations in Prayers:** Earl of Gosford's Secretary sends Bishop Mountain a copy of the Queen's Order consequence of William IV's death. 7th September, 1837.

**Saving the Clergy Fund \$4,000 a Year:** Lord Gosford's Secretary to Bishop Mountain informing him that the Governor has changed the mode of remunerating the Commissioner who sells the Clergy Reserve Lands in such a way as to effect a large saving to the Clergy Reserve Fund each year. Quebec, 28th September, 1837. (Public Archives)

**Quebec Cathedral:** After a sermon preached on Sunday, October 29th, 1837, by Rev. Wm. Chaderton of St. Peter's Chapel, 45 pounds was collected for the National Schools. — Wm. McTavish, Sec. Q. D. Committee. (Quebec Mercury)

**New Diocese for Toronto:** Bishop Mountain to the Secretary of the Upper Canada Clergy Society, London, Eng. (C. W. Franchem): dated Quebec, 2nd Oct., 1837. The prospect having been opened of the speedy erection of the Upper Canadian Province into a separate Diocese, I naturally feel some delicacy in proceeding to establish any rules for a Society, whose labours are confined to the Upper Province, in the interval, which might not be approved by the new Bishop of the projected diocese of U.C. The Rev. R. D. Cartwright of Kingston, U.C., is about proceeding home with powers to negotiate this arrangement and intends to sail from this port 20th October for Greenock and Ireland and then London.

(Later) While I am writing for the present to receive and ordain persons approved by the clerical referees of the U.C.C. Society, I do not wish it to be understood that an established system of this kind is introduced, and that there is a readiness to receive candidates for orders upon easier terms than those insisted upon at home. I desire to express my thankfulness for what the Society has done for Canada. I have received a letter from a gentleman named Jukes, of

Harrow-on-the-Hill, who is desirous of entering the ministry of the Canadian Church. (12th October, 1837, S.P.G. Letters.)

**"The Church" Newspaper:** Specimen Number, May, 1837: Editor the Rev. A. N. Bethune of Cobourg. (Thirty years later the editor thus referred to the enterprise in which he played an important part.) At a meeting of the Clergy of the Archdeacons held in Toronto, October 1836, it was determined to attempt the establishment of a weekly newspaper in support of the interests of the Church in Canada . . . After some hesitation the writer resolved to undertake the editorial management of the proposed journal which was offered to him. Reluctance to assume such a responsibility was natural after the failure of so many attempts in the same direction—the "Christian Sentinel" a monthly publication, edited by Rev. B. B. Stevens, and conducted at Montreal, dropped after two years for want of support. There was a subsequent attempt at a weekly "Christian Sentinel" edited by the Rev. A. H. Burwell of Three Rivers and it hardly survived a twelve month . . . The result of the specimen number of "The Church" issued in May 1837 exceeded all expectation. The 2nd number appeared June 24th with 630 subscribers and by September 1837 the subscribers increased to 1,000. The tone of the journal was decided as regarded the assertion of the principles of the Church but conducted with studied moderation and was treated with respect on all sides. Party spirit was then hardly known. (Bishop A. N. Bethune's Memoir of Bishop Strachan.)

**Nicolet and Port St. Francis, L.C.:** Bishop Mountain to the S.P.G. recommending increase of salary to Rev. H. Burgess. The operations of the Land Co. are likely to increase the population at Port St. Francis. The Seigneur, Capt. Chandler, will probably bear the chief expense of erecting the parsonage. Quebec, 27th October, 1837. (S.P.G. Letters)

**Clergy Reserves:** On 18th October, 1837, Sir F. B. Head transmits to Lord Glenelg, London, Eng., a copy of the Report on the U.C. Rectories drawn up by Archdeacon Strachan 12th October, 1836, and covering nearly 20 pages. (See State Papers)

**Zone and Dawn, U.C.:** (Western District) Petition of 225 persons of these townships to the Bishop of Montreal. Their nearest clergyman is 30 miles away at Chatham. They have contributed to a plan for a travelling clergyman. They ask for a resident clergyman and that the Bishop would refer their request to the Upper Canada Clergy Society in England. 5th October, 1837.

**Manitoulin, U.C.:** The Rev. A. Elliott of Beckwith, U.C., to the Ven. Archdeacon Strachan quoting a letter of Y. G. Anderson and urging that the Mission on Manitoulin Island should not be given up. 12th October, 1837. (Strachan Papers in Ontario Government Archives)



## Diocese of Montreal

The Bishop of Bradford spent a few days in Montreal, preaching in three churches, and addressing a public meeting in the auditorium of the High School.

The Rev. Stanley Andrews has resigned the rectorate of All Saints', Montreal, to become chaplain of the Andrews Home. He will also act as Police Court chaplain, giving special attention to cases in the Juvenile Court.

The new English colony of Farmborough is thriving as a church centre, under the direction of Captain Piercey of the Church Army.

## Diocese of Saskatoon

Sunday, August 15th, was a red letter day for the Anglicans of Tangleflags in the rural deanery of Lloydminster when their new church was dedicated by his Lordship the Bishop. Added pleasure and significance was given the event by the presence of the donor of the church: Miss Haseldine of Taunton, England. The church was given as the result of a suggestion from the Bishop when in England in 1935 that a prairie church would make a suitable memorial. Miss Hazeldine who has been for many years parochial Secretary of the Colonial and Continental Church Society provided the money for the church which is a memorial of her parents. With a companion, Miss Stubbs, she made the trip from England, especially for the dedication of the church.

At 8 a.m. a celebration of Holy Communion was held. This was the first ever held in the district and was attended by some who have been denied the privilege of early communion for over thirty years. The dedication took place in the afternoon with the Rural Dean of Lloydminster, Canon J. F. Haynes, and the Rector of Northminster, Rev. L. Freeman, taking part.

The people of Tangleflags were in high hopes of having their own minister this year but drought conditions have made this an impossibility. As with many other things their unflagging optimism will lead to cheerful resignation and a hope for "next year".

It is easy to see what a very real link between Western Canada and a Church family in the old land has been forged by the erection of this little church. The opportunity of forging such links will not pass for many years. There are many little congregations who while thankful for the use of the school house in which they meet for divine Service would appreciate greatly owning a little building of their own. There must be many Church people in Eastern Canada who would be glad to erect such a memorial. Very definite and helpful links would thus be formed and it is difficult to imagine a memorial of more permanent and useful character than the provision of a small house of God for the use of fellow churchmen in a new land.

The executive committee of the diocese held its quarterly meeting at the Synod Office on August 17th. Boxes were ordered for distribution among the people of the diocese, their pur-

pose being the collection of monies for the general and missionary apportionment fund. It was felt that many not able to contribute through the red side of the envelope might welcome an opportunity of taking their share in the "whole work of the church". The Bishop reported the erection during the year of four churches given by friends in England as a result of his visit.

A new Anglican Church has been constructed at Kildrum, fifty miles due west of Saskatoon. Generous donations from Church people in England, during the Bishop's visit to the Old Land, made the venture possible and a great deal of local voluntary labour and some financial assistance through funds raised by a Ladies' Committee have brought into actual realization the plans of the last two years. Two competent foreman carpenters were in charge of the building operations, and an excellent, well-pleasing structure has been erected on a hill immediately west of Kildrum school. Lumber was hauled by thirteen teams a distance of ten miles from the nearest town, and nearly every family in the locality has given help of some kind during the month of construction. Operations were in charge of a local Building Committee of seven members. Two acres of land was donated by Mr. Reginald Harvey, the Minister's Warden, the title of which is being transferred to the Synod of the Diocese of Saskatoon. All activities are now being centred on furnishing the interior, and the Church was officially opened by Rural Dean Sharples of Humboldt on September 5th, and will be consecrated by Dr. Hallam on his return to the Diocese in October. The building will hold a congregation of fifty to sixty comfortably. When opened it will be clear of debt, an achievement to cause thankfulness in this terrible year of drought on the prairies, for this municipality, along with many others, will have to adopt relief measures for many in the area this coming winter, many crops in the district being a total failure.

## HYMN BOOKS

The Revised Hymn Book will not be ready until next spring. The G.B.R.E. will have a good selection and will sell at the cheapest rates. King George VI. Prayer Books and old Hymn Book combined are now in stock.

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# One Communion and Fellowship

**October**

"For all the saints who from  
their labours rest,  
Who Thee by faith before  
the world confessed,  
Thy Name, O JESU, be for-  
ever blest.

Thou wast their rock, their fortress, and their  
might;  
Thou, Lord, their Captain in the well-fought  
fight;  
Thou in the darkness drear their one true light.  
O may Thy soldiers, faithful, true and bold,  
Fight as the saints who nobly fought of old,  
And win, with them, the victor's crown of gold."  
—Bishop W. W. Howe.

Sheriff Colin Inkster, descendant of the Selkirk settlers, and a Churchman of highest repute, speaks, in his "Recollections" of Archdeacon William Cochran, of there being three outstanding names in the history of the western Church—John West, Cochran the Dauntless, and Archbishop Machray. The first stands out in the secular history of the West as well as in the Church records; his personality must be worth studying, since he so impressed himself and his Church on a country in three short years.

Then came William Cochran, to give forty years of splendid manhood to the upbuilding of the prairie Church. By thus saying we do not mean to minimize the work and influence of Bishop Anderson, scholar and gentleman, or of Horden the indefatigable, beside the Bay, or the gallant Scot, McLean of Saskatchewan, or great Bompas of the Arctic, or any of the others who so splendidly served both Church and State, as they served God and their fellowmen, in the wide Northwest.

In this month, when we dress our churches for Thanksgiving, for harvest blessing and national peace, we might, too, offer some thanks for all these "saints who from their labours rest", and who served so well both God and man.

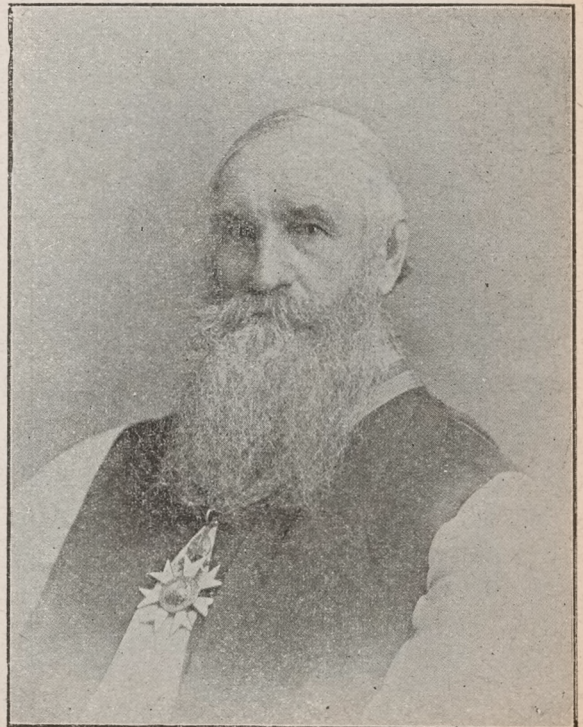
But surely among these bright names in our Northwest the three above mentioned do stand out, West the founder, Cochran the establisher, and then Machray, ecclesiastical statesman.

The time was ripe for such a one; Canada was a Dominion. She needed the Northwest. Then the Church of England in Canada was an independent Church, commonly called Anglican. It was felt that our first years under self-government, in Church as well as state,

called for the wisest leadership, and in Machray the Church found this.

As an organizer, keen to see the best way to do a thing and quick to do it, Machray has been compared with Strachan, but the western leader had not the political turmoil, such as hampered the "fighting Bishop" of Toronto, in which to be entangled. But, like Strachan, our first Canadian Primate was of the Highlands, born in Aberdeen, 1831. His father was of the Kirk, but his mother, reared in our Church, had conformed to her husband's creed on her marriage. Left fatherless when very young, the boy was mainly brought up by an uncle, head master of a school, where the lad Robert studied. He was not a brilliant scholar, but he surpassed quicker boys by his habit of sticking to a task until it was done. Then at Scotch Aberdeen and English Cambridge, he took honours, at the latter using his influence among his fellow-students to start a society, the Dudleian, the members of which took a decided interest in personal religion. In Machray's case this meant his joining the Church of England, possibly because he had been stirred by an address given at Cambridge by Archdeacon Hunter, worker in the Northwest, who had been sent by the C.M.S. to speak in the old country, for he deserved his title, the silver-tongued orator.

So began Machray's interest in the country in which he was to play so big a part. In 1855 he took his degree and the next year was ordained



*Robert Machray, Second Bishop of Rupert's Land  
and First Primate of all Canada.*



to the priesthood. He was a tutor for nine years, travelling in Italy, then Dean of his College, where his duties were mainly administrative and disciplinary, and in which he showed much ability. Next he was vicar of Madingly, where he was, as ever, hard working and popular. And lastly he was called to the missionary bishopric of Rupert's Land, just resigned by Bishop Anderson.

So he went out to his diocese, on American railways to St. Paul, Minnesota, and then by covered wagon and horseback to Red River, escorted by Sheriff Inkster, Red River born, and ever a pillar of the Church of the prairies.

So they travelled, across plains swept by war. It must have been terrible to the young man from England (he was only thirty), to hear the stories of Sioux atrocities, for the Indians were fighting with insane fury against the United States government; and the luckless settlers coming in their covered wagons to the American prairies in many cases paid for the blunders and sins of the men higher up. But they were safe, the sheriff would tell the bishop, for from their wagon top waved the British flag, to the Indians the symbol of the Hudson's Bay Company, with whom they had truce. To the young bishop it must have given a new meaning to that flag.

Samuel Prichard Matheson was a thirteen year old boy, grandson of Factor Prichard, whose earnest letters had brought John West to found the Church in the Northwest. West had baptized Prichard's baby daughter Catherine, and she in time was the mother of Samuel, who was to write his memories of Bishop Machray. "A tall thin man with a dark beard . . . of modest mien and scholastic bearing." A year later the boy left the Kildonan farm to be trained in the bishop's household, later becoming his secretary.

We quote Matheson: "The bishop (Machray) came to an isolated young Church, healthily and splendidly planted with evangelistic zeal by a few faithful men. . . . But the Church, though over forty years old, had practically no systematic organization, synodically or otherwise." In spite of the difficulties of communication and of travelling, in eight months the bishop had arranged for the meetings of representatives of the western Church, lay and clerical. "The consolidation of the whole Canadian Church and the formation of the General Synod witnessed also his consummate leadership. The great conference which prepared for its consummation met here (Winnipeg) in St. John's in 1893 and Machray presided over it, and subsequently was elected the first Primate." But in the years before this the bishop had shown his skilful leadership. The Riel rebellion came, and, though the Metis followed their self-styled prophet, the great Indian tribes, largely because of the influence of the missionaries, stood

firm in their confidence in the great trading company, not believing it would sell them to this new Dominion if this latter was their enemy. So the Rebellion soon died down.

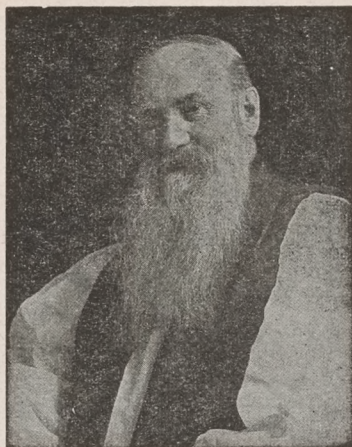
Then Northwest history moved with bewildering swiftness. In 1873 the villages of Red River became the city of Winnipeg; and the previous year Bishop Machray created the first of the daughter dioceses of Rupert's Land, Moosonee, with John Horden, its faithful missionary, as the first bishop. The next diocese formed by the energetic Machray was that of Saskatchewan, with another John, McLean, as its bishop. It was more a "white" diocese, and Ste. Mary's at Prince Albert was the first church to be built by the immigrants for themselves; for the Northwest was on its way to becoming a white man's country, and Bishop McLean, hard-working and beloved, was known to a section of his people as "Saskatchewan Jack". Irreverent but affectionate! A third diocese, in 1873, was Athabasca, its first bishop being the well-known William Bompas;

we shall meet him again when we speak of our work in the Arctic. Three other dioceses were created by Machray later, Qu'Appelle, Calgary and Keewatin.

In 1877 the first train of the Canadian Pacific railway reached Winnipeg, and the Northwest was joined to Canada of the lakes.

As an educationalist, Machray showed his ability in improving and stimulating the parochial schools, and when the Province of Manitoba and the city of Winnipeg wished to organize their public schools, he was unanimously chosen as Chairman of the Provincial Board of Education. Then when the University of Manitoba was established he was appointed its first Chancellor. He held both these positions until his death in 1904.

So honoured by the State for his ability, so fine a leader of the western Church, it was little wonder that he was chosen as the first Primate of a Canadian Church beginning to govern herself. When he passed on, it was the man trained for years under him, his coadjutor bishop for the two years preceding his departure, that the Church chose as his successor, Samuel Prichard Matheson. He also was the Bishop of Rupert's Land first, and later Primate of the Church.



*Samuel Prichard Matheson, Third Bishop of Rupert's Land and Fourth Primate of all Canada.*

## WANTED

One or two young priests, married or single, required for white or white and Indian missions in Rupert's Land. Convinced Churchmen. Apply:

**VEN. ARCHDEACON PARKER**  
Synod Office, Trinity Hall, Winnipeg



## Diocese of Brandon

At an Ordination Service held in St. Paul's Church, Dauphin, on August 1st, the Bishop advanced Rev. P. Barrett to the priesthood. The sermon was preached by Rev. C. E. Cooke, missionary at Shoal River.

A very successful rally of the Junior Branches of the W.A. and of the Church Boys' Leagues in the diocese was held in St. Matthew's Pro-Cathedral and crypt on June 26th. Rev. Canon Heywood conducted the Service. The roll call showed that 16 Junior Branches were represented by 141 members and four Leagues by 40 members.

At the provincial convention of the Canadian Legion held at Kenora in June, Rev. G. L. Armstrong of McGregor was elected provincial chaplain.

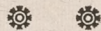
### Changes and appointments:

Rev. L. Harrison, B.A., L.Th. Incumbent of Cartwright.  
 Rev. S. B. Guille, L.Th. Incumbent of Hamiota.  
 Rev. E. J. Whiting, L.Th. Incumbent of Rivers.  
 Rev. W. C. Hewitt, L.Th. Curate at Pilot Mound.  
 Rev. J. P. Cooper, Curate at Elgin.  
 Rev. W. J. Hunter, B.A., L.Th. Assistant Priest at Swan River.  
 Rev. H. D. Roberts, L.Th. Rector of Killarney.  
 Captain Michael Ness, C. A. at Sherridon.



## Diocese of Saskatoon

Sufficient rain fell in July to make it anything but a dry month. Though too late to save the crop, it has at least guaranteed garden produce and, in most parts of the diocese, feed. This latter is of tremendous assistance to the farmers who were faced with the unwelcome prospect of having to sell their cattle at sacrifice prices. Living conditions are of course enhanced by



## "His Name The Word of God" Movement

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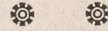
"In the beginning was the Word, and the Word was with God and the Word was God." . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (St. John 1: 1-18.)

This prologue to the Gospel of St. John is the revelation of the Divinity, Infinity and Eternity of the hard Jesus Christ. Here the Son is revealed, *first* as the Eternal Life, "in the beginning", with God, and very God, and the Creator of all life. *Second*, He is revealed as the Eternal Light, the Light of men which shines in the darkness, "and the world knew him not." *Third*, He is revealed as the Eternal Love, made flesh, and dwelling among men, full of grace and truth and imparting to all men of His fullness.

The Apostle John, filled with the Spirit of his Divine Lord, records for all time in the Gospel according to St. John, the most sublime revelation of the Eternal Godhead, Father, Son and Holy Ghost, and it is in very truth the crowning testimony in the inspired New Testament that Jesus was God. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." (20: 31.)

the improvement in garden growth. Some really splendid gardens are to be seen and the growth since the ground became soaked is amazing. But nothing is more amazing than the spirit of the farmer and his wife. Those who expect their seed back and sufficient feed to see them through are quite cheerful and all are grateful for the rain which has made it possible. Lack of ready cash is a handicap, and inability to pay interest on mortgages means hardship and worry for many. For the most part they are generous where they are able as far as church is concerned, but the best will in the world cannot produce money from dried out crops. The sympathy, prayers and, where it can be given, practical help from their fellow-churchmen in the east is an urgent need of the western church.

The W.A. of St. George's, Battleford, have a meeting each year in August at the summer home of one of the members at Eight Mile Lake. At this meeting a summary of the study book for the year just closing is presented by the rector and an enjoyable afternoon is spent, those whose inclinations run to swimming being able to indulge them. Perhaps the idea will commend itself to other branches who either do not finish the study book at their regular meetings or who feel the value of having the message of the book "clinched" by the presentation of a summary.



**Women of the New Testament**, by Abraham Kuyper, LL.D., D.D., translated from the Dutch by Henry Lystra. Zondervan Publishing House . . . Cloth \$1.00; Paper 65c.

Twenty-eight women of the New Testament are dealt with in this 94-page book. These interpretations are attractively written and, for the most part, the characters stand out clearly illustrating some Christian teaching. One or two might have been a little less critical or negative. They will make short readings for women's meetings where other activities are carried on.

—R.D.



**ST. PAUL'S, JASPER PLACE**

The Annual Harvest Festival was held on Sunday, September 19th, the service being quite well attended. Owing to the absence of frost there was a particularly fine display of flowers in addition to grain, vegetables and fruit.

The W.A. met in the church on Wednesday, September 15th. It was arranged to hold a Harvest Tea and Sale of Home Cooking on Wednesday, September 22nd.

The Choir, under the direction of Mrs. Panabaker, holds practice in the church every Thursday evening at 8 p.m. and would welcome new members.

The Sunday School, Guides, Brownies and other juvenile organizations are awaiting the lifting of the M.H.O.'s. ban to re-commence activities for the autumn.

**ST. MARY'S**

The annual Harvest Thanksgiving Service will (D.V.) be held on October 3rd, and it is confidently hoped all our people will attend one or more of the services to offer their thanks for a bountiful crop enjoyed in this district in respect of grain and garden produce. Remember the date—Sunday, October 3rd. On the following Wednesday, October 6th, as usual sponsored by the W.A., the Harvest Home Supper will be in the Parish Hall; the usual charges, 35 cents and 25 cents, will obtain. You are invited.

Once again we have a regular organist and choir-master in Mr. Oswald Kendrick, who was appointed by the Vicar and Churchwardens to take charge in his own sphere of work as from Sunday, September 19th. Mr. Kendrick is keen and efficient and desirous of building up a stronger and better balanced choir. In this he merits our sympathetic co-operation. As a mark of appreciation for her voluntary labor in playing the organ for several

successive Sundays, Mrs. E. K. Reeves was presented with a book by Mr. Macdonald from the Wardens and Vestrymen. We certainly felt grateful to Mrs. Reeves for so ably filling the vacancy.

When the restriction of the Health Officer is removed, as we trust it will be soon, the Sunday School and Bible Class will resume their work. Mrs. H. J. Cuff will be in charge of the girls' class, meeting at 3 p.m. in the church, while Mrs. McComas will take the Primary children at the same hour in the hall.

The boys' class, as usual in the Vestry, under the Vicar.

There has been of late quite a number of our church people on the sick list, all of whom are now, we are glad to know, much improved. Mr. H. J. Cuff, Mrs. Pratley, Mrs. E. Owen, Mrs. Noak, and Mrs. E. J. Jones have been on the invalid's list, also Mrs. L. Marshall.

**ST. JOHN THE BAPTIST, RIFE**

On 29th August the first Anniversary Service of the church was held, conducted by the Rev. W. T. Elkin, who delivered a fine sermon, using the text "Quit you like men." There were 17 communicants. Following the service an enjoyable picnic lunch was enjoyed by all, and later business matters in connection with the church were discussed. A Church Council was elected consisting of the following: Mr. W. J. Chester, Mr. R. Press, Mr. Jack Chester, Mrs. Thurston and Mrs. Smith. Mrs. Thurston was not present,

and it was hoped by everyone that she would accept the office, but should she not be willing, Mrs. Cousin agreed to act in her stead.

Harvest Thanksgiving was celebrated on 12th September. The church was artistically decorated with a large supply of flowers, vegetables, etc. The flowers were afterwards sent to the General Hospital at Bonnyville and the vegetables to the Sisters of the Diocese at Edmonton. The service took the form of Matins, and was well attended by close to 50 people, the hymns especially being well rendered, led by Mrs. Chester at the organ. Mr. Elkin gave an appropriate address on the subject of "Harvest."

Also on 12th September another great event for our little church took place at 2 p.m., when the first celebration of Holy Matrimony was performed. Miss D. L. Clark of Gleichen was wedded to Const. J. N. D. Thurston, R.C.M.P. of Westlock. The church was full to overflowing, when the bride entered to the strains of Mendelssohn's "Wedding March." During the service, conducted by the Rev. W. T. Elkin, the hymn "O Perfect Love was sung. Miss K. Ross presided at the organ throughout the ceremony. A reception was afterwards held at "Eastbourne" the home of the bridegroom's mother. Mrs. Ellis attended the bride and Mr. L. Ashton the groom.

On 24th October the next church service will be held.

## Rural Deanery of Wetaskiwin

**IMMANUEL, WETASKIWIN**

An outstanding event of our early September Services was the Flower Service, held on SepteKber 5th. The church was most beautifully decorated, and the Rector preached on the text, "Consider the lilies of the field."

Sunday School has reopened with Mr. Payne, Mrs. Maggs and Mrs. Higginson on the staff. We are hoping to have all the children on the Sunday School roll, and attending regularly.

The W.A. has also resumed its meetings. At the last meeting the matter of building a passage way to connect the church and the hall was considered, and we hope that this may be accomplished in the near future. The usual Fall Tea will be held on October 2nd.

Last Sunday evening the address was given by a young member of our congregation, Vincent Cole. He has now gone to Montreal to enter the Diocesan Theological College to study for the Sacred Ministry of our Church, and the prayers and good wishes of the congregation will be with him at all times. We hope that from time to time others from this congregation will feel called to offer themselves for the work of the church.

We are to have a meeting of the youth of the congregation on Wednesday next in order to reorganize the A.Y.P.A. We trust that it will be possible to have a strong organization before very long.



### ST. MARY'S, PONOKA

We are glad to record that our Summer congregations were splendid even though we missed many because of holidays. On the last Sunday in August we held a Flower Service, and the manner in which the church was decorated for the occasion was a pleasure and inspiration to us all. We hope to make such a Flower Service an annual event in future.

The Vestry have been making plans for the winter months, and at the last meeting it was decided that storm windows be purchased for both the church and parish hall, and also a larger heater be installed in the church.

The W.A. have also been busy. Plans for the Bazaar are being made. In addition several of the members have been making individual kneelers for the use of the congregation, and we were glad to see these in use on Sunday. Large kneelers are also being made for the Communion Rail.

We are glad to welcome Mr. and Mrs. W. J. Young to our midst. Mr. Young has been appointed organist and choirmaster. The Junior and Senior Choirs are now robed in their cassocks and surplices, and add much to the pleasure of our Services.

The A.Y.P.A. has re-opened for the fall and winter months. Next Monday a weiner roast is to be held.

We were sorry to lose Miss Moody from our Sunday School Staff eight at the beginning of the Sunday School year. We are glad, however, to see an increasing attendance and we are anxious to have every Anglican child enrolled.

### HARDISTY

St. Mark's Sunday School held their annual picnic on Monday, August 30th, at Pete's Lake, Hardisty. It was a glorious day. We were very pleased to have the Rev. Mr. Hughson of the United Church with us. Many of the parents were present. Many thanks to Mr. Tennant, who gave us the use of the Auto Camp and also provided the wood for the fire. After tea there was a Treasure Hunt which caused lots of fun. Miss A. Fetzner, R.N. being the winner. During the evening a presentation was made to Mrs. Annair, who has resigned as Superintendent of the Sunday School. The Rev. P. Disney made the presentation.

The Corn on the Cob Supper, sponsored by the Women's Auxiliary, was quite a success, held in the Rectory on September 7th. Thanks to all who helped.

We are deeply sorry to hear that the Rev. P. Disney will be absent from us for the next three months, in Edmonton, and we will be counting the days for his return.

Mrs. Ray Carpenter has accepted the position of Superintendent of the Sunday School for which we are very grateful.

Mr. H. W. Betts of Hughenden very kindly took the service on September 12th. Those who attended enjoyed it very much, especially the singing of the Choir. We were very pleased to have the Rev. A. Murphy with us on Sunday, September 19th. The Choir was in good form, which helps the Service wonderfully.

We are sorry to hear that we may lose Miss A. Fetzner, R.N. our assistant organist, who has been with the St. Anne's Hospital staff for the past six years.

The infant daughter of Mr. and Mrs. Smith was christened on Sunday, August 29th. Irene Vera.

The members of the Choir entertained at the

home of Miss Phyllis Fowler, in honor of Lorraine Rubinnock, who has left for Vancouver, B.C. where she will make her home. She was presented with a very nice snapshot album. Singing, games were enjoyed until train time. The hostess served a lovely lunch.

## Rural Deanery of Jasper

### EDSON

Baptisms during the month of August and September were: John Clifford Gilbert Kile and Carl Thomas Kile on August 11th; Bruce Arnold Boles on August 22nd; James Llewellyn Kile on September 14th.

Messrs. Guy Nevill and J. K. Wilson finished the cellar entrance of the church. Mr. Wood donated the shingles. Mr. Elliott repaired the furnace of the parish hall.

The Sunday School was re-organized after the holiday season, the staff consisting of: Mrs. Elliott, Superintendent; Mr. Geo. Grover, Bible Class; Mr. Fred Wilson, Seniors; Miss Elsie Madge, Juniors; Mrs. Laurence, Primary; Miss Kathleen Jeffery, Beginners. The G.B.R.E. System was installed; previous to which the Rector explained this series of lessons to the congregation at the evening service. There was a large attendance, and much interest shown in this splendid course.

A picnic was held on September 11th, at Pythian Park, at which we had a fairly large gathering of the parishioners, as well as the Sunday School. The weather was perfect, and we had a most enjoyable afternoon. Messrs. J. K. Wilson, G. Nevill, W. Hardacre, G. Grover and F. Wilson assisted with the preparations and the sports; while the ladies of the W.A. served the refreshments.

The first W.A. meeting of the season was held on September 9th, and a Military Whist arranged for the 1st of October. The A.Y.P.A. met on the 20th, and elected new officers: Helen Moore, President; G. Elliott, Vice-President; E. Jeffery, Secretary; M. Armstrong, Treasurer; D. Zelinski, Reporter. The Senior Girls have also begun their meetings, under the leadership of Mrs. T. Matthews. The Juniors, under the leadership of Miss Kathleen Jeffery, are holding a tea in the Parish Hall on the 25th of September.

### ST. PAUL'S MISSION

Baptisms during the months of August and September were: Edith Eleanor Simmons, and Elizabeth Ann Conn, Haddock, on August 11th; Phyllis Maude Fairholm, McLeod Valley, on August 11th; Harold Francis Walsh, Carrot Creek, and Audrey Marguerite Smith, Carrot Creek on August 12th; Larry Wendell Hewins, Mackay, on September 8th; Geraldine Ellen Suter, Carrot Creek, on September 16th.

Funerals were: Mr. Simmons, Senior, at McLeod Valley, on July 27th; Edward Bossart at Carrot Creek, on August 17th; Jonathan Edward Bowen at Shining Bank on August 31st.

Regular services were held at all Mission points, and the Harvest Festivals this month. Sunday Schools have been started at Luscar and Peers; and will soon start at Wolf Creek, Foothills and Sterco.

A new road is being built to the Church at Cadomin. Also this Church is being re-decorated



this month. Property has been acquired at Foot-hills for a church building. An organ is being donated for the church at Stereo by the Company.

### MAYERTHORPE AND DISTRICT

In the "Church Militant" the S.P.G. annual report, we read of poorly paid Japanese workers forfeiting, once a month, half a day's wage in order to make their communion. Do we so value our "fourth Sunday" in St. Luke's?

The busy season for the church's various societies is here once more. If we are to benefit from their activities there must first be a renewed giving of self to God. Church organizations filled with indifferent Christians will be spewed out of God's mouth in Western Canada just as surely as in Laodicea.

The people of this district were grieved to hear of the sudden death of Mrs. Martin Beenfeldt, which occurred in Edmonton on September 21st. Mrs. Beenfeldt was one of the original members of St. Luke's W.A., of which for many years she acted as secretary. Up to the last she showed a deep and practical interest in the development of the parish life and work. She will be greatly missed; but we know that for her "to be with Christ is far better."

We record with sorrow also the death of Mrs. Markle, another faithful church woman, who with her husband and boys recently moved up to this district after enduring years of hardship in the dried out area.

"The souls of the righteous are in the hands of God and there shall no torment touch them."

Though Miss Barbara Onions, only once visited Mayerthorpe, she is well known to many here, especially to the children, through their association with her at camp. Her departure to England will mean a great loss to all, but we look forward to seeing her again next year.

Through the generosity of the various congregations the Vicar was enabled to spend a most enjoyable holiday at the Coast for three weeks. The financial aid was most welcome, but still more welcome was the spirit in which it was given. During the Vicar's absence his duty was taken at Onoway by the Rev. W. H. Hatfield, and at Mayerthorpe by Capt. F. Baker, C.A. The congregations here were much interested to hear of the work being done in Edmonton and Fort Saskatchewan by Capt. Baker.

On the day of Mayerthorpe's School Fair, St. Luke's W.A. served hot meals throughout the day to many of those who came in from the country. The meals were served in the Vicarage, as the weather was too chilly to serve them outside. The proceeds of the day amounted to about \$36.00.

### ONOWAY

The Rev. W. Hatfield visited Onoway on Sunday, August 29th, and took services at Onoway and Brookdale. We wish to thank him.

The Junior W.A. have begun their meetings again and Mrs. Salter has kindly offered to help with the meetings.

The St. John's Cub Pack held a hike on Saturday, Sept. 25th. Before the hike two recruits were invested as cubs.

### BROOKDALE AND RICH VALLEY

Harvest Thanksgiving services were held at Rich Valley and Brookdale on Sunday, Sept. 26th. All fruit and vegetables that were brought were

donated to the sisters of St. John the Divine, in Edmonton.

Holy Baptisms: At Rich Valley, on Monday, Sept. 19th, Dorothy Peterson and Violet Peterson.

Miss Barbara Onions who has been in charge of the Mission at Onoway for the past two years left late in September for England. Before her departure Miss Onions was presented with a purse of money from St. John's W.A. and congregation, and from the Brookdale congregation.

We join in wishing her God-speed on her journey and hope that she will return to Onoway after her year in England, to carry on the splendid work she has begun here.

## The Rural Deanery of Vermilion

### ST. SAVIOUR'S, VERMILION

September is for us a month of anticipation, holidays are over, and we are looking forward to welcoming at the services many whose places have been empty for some time past. The W.A. the Sunday School and the Choir are expectant that old members will be in their places again, and that new recruits will make their contribution to the work and fellowship of the church. Then the plans for Annual Thanksgiving Services have been made, and to crown the whole, we are expecting the Bishop for a Confirmation on Sunday, October 3rd, the candidates this time being from the rural points. On the afternoon of the 3rd, representatives of the outside congregations will meet His Lordship in Conference to discuss the needs and if possible formulate plans for the future developments of the ministry of the Word and Sacraments in this area.

Pleasant Valley was first in the field with its Thanksgiving Service this year on Sunday last, September 19th, Vermilion follows on September 26th. All Saints Pleasant Valley was very tastefully decorated by a group of willing helpers, and the church was filled to capacity for the service, and the Thankoffering must have come at least near to creating a record.

### W.A. Notes

The thanks of the W.A. are due to Miss Bury for her kindness in holding an afternoon tea and sale of vegetables on Thursday, September 2nd. Owing to other events taking place that day it was not quite the success hoped for.

On Saturday, September 11th we catered to the School Fair, owing to the Infantile paralysis scare the crowd was small and so were the results.

September 22nd we hope to have our picnic at the home of Miss Ferrel, which was postponed from June owing to weather conditions. Then we must get down to work for our Fall Sale, we would welcome new members.

### CLANDONALD

Sunday School work has begun in earnest for the coming scholars' year. Teachers are: Mrs. Roe, Mrs. Hollinbeck and Miss M. Williamson. It almost looks as though there will have to be a Beginners' class also. Bible Class begins on the first Sunday in October. Most of the members in this group will probably also be members of the Young Peoples Association which had its first



meeting three weeks ago, and made interesting plans for the coming season of work and play.

W.A. members had a good meeting at the beginning of the month, at the home of Mrs. E. Stockwell. Next gathering is in town at Mrs. Hollinbeck's.

BAPTISMS: Robert Joseph Stonehouse, 10 months; William Franklin Stonehouse, 10 months; Hazel Lillian Keating, 3 years.

### LANDONVILLE

A very splendid Harvest Festival was observed at this point on Sunday, September 19th, 3.00 p.m. Members of the church were happy to welcome the congregation and visitors from Peat, who made a special effort to be present for worship and thanksgiving in a church on this occasion. The church was very nicely decorated, and thanks are due to all who helped in this respect.

The W.A. had a meeting in September at the home of Mrs. Seal, and in spite of the rush of the threshing season, a very good attendance was noted.

### PEAT

Services have been carried on at this point with some degree of regularity, and have certainly been well attended by men, women and children. Mrs. Diamond and family have very kindly received the congregation in their home for services and their kindness is much appreciated.

BAPTISM: Ruth Frances McGinnis, 9 months.

### IRWINVILLE

During the absence of the incumbent on August 15th the service was taken by the Rev. T. W. Teape of Kitscoty. His help was especially appreciated as he came in spite of mud and rain. These conditions may be usual sometimes, but that was the only such Sunday this summer!

The second Sunday in this month was not observed as usual, as it was considered advisable to forego the service for fear of infantile paralysis.

An entirely enjoyable Harvest Festival was held on Sunday, September 26th, 3.00 p.m. We were grateful to those who helped decorate the building for this event and thus presented to our minds, a few of those things for which we rendered our praise and thanks.

C.B.L., J.W.A. and W.A. had no meeting last month, but expect to have a full attendance and program at the home of Mrs. Anderson, at the next regular date for meeting.

BAPTISMS: Daniel James Ure, 7 months; Shirley Patricia Rutherford, 2 years.

## Rural Deanery of Wainwright

### ST. THOMAS', WAINWRIGHT

We are pleased to have our Vicar back with us again after his trip to Toronto to attend the services in commemoration of the Jubilee of Wycliffe College of which he is a graduate.

The Sunday School has started again after the summer vacations.

The A.V. met at the home of Mrs. Bean on September 7th, and plans were made for the Fall Supper and Bazaar, November 6th.

The duet rendered by Mrs. Rickard and Miss

Greer at one of our evening services was much appreciated. The Choir Leader would gladly welcome some Alto voices to our choir.

Many thanks are offered to Mr. Moore and Mr. Cardell and Mr. Forryan for conducting the services in the church during the Vicar's absence.

### ST. MATTHEW'S, VIKING

The W.A. held the first meeting of the Fall season on September 9th. Plans were made for the annual sale to be held in the Parish Hall, Saturday, October 30th.

The Vestry held a meeting in the vicarage September 8th, at which it was planned to revise the list of subscribers to the support of the church. The parish, in order to meet its obligations, needs urgently needs, the whole hearted support of every member of the congregation.

About the middle of October, exact dates yet uncertain, the Rev. C. N. Serson will visit the parish, giving a series of Quiet Talks on Religion. All members of the church and others interested in the community are cordially invited to attend these services. Definite announcements in regard to this mission will be made shortly.

Those interested in dramatics in the parish are planning a play to be produced later in the Fall.

Church attendance in the town has not been good during the past few months. The success and value of our regular services depends in large part on the faithful and regular attendance of communicants and members. The Vicar urges every member to recognize his or her obligations in regard to attendance at public worship.

The Harvest Festival will be held in Viking, October 10th, Rodino and Metropolitan, October 1st.

The Vicar has commenced a small Bible Study Group. All who are interested are invited to join in our discussions.

We are sorry to know that Mr. Ashwell with his family are moving from the Poplar Hill district to Vancouver Island. Mr. and Mrs. Ashwell have been loyal members of the Anglican Church in this parish. While we regret their going we wish them every happiness in their new home.

Children's Day Services will be observed in Viking on October 17th.

### HOLY TRINITY, TOFIELD

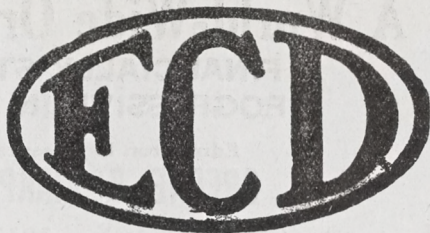
We are to have a "Mission" in Holy Trinity, commencing Tuesday, October 12th, for three days. The Rev. Fr. Serson from Bracebridge, Ontario, will conduct the Mission. We sincerely hope that a great deal of good will be the result. Pray for its success, Nay, more than that, try to be present at some or all of the meetings if at all possible.

The W.A. met at the home of Mrs. C. Baptist on Thursday, September 2nd at 2.30 p.m. A good number attended the meeting, at which it was arranged that a Tea, Sale of Home Cooking and Vegetables, be held in the Institute Rooms on Saturday, September 18th, at 2.30 p.m. The next meeting will be held at the home of Mrs. D. G. McCarthy on Thursday, October 7th, at 2.30 p.m., and will take the form of a Bazaar "Shower". Each member to donate a stamped article (to work) for the Annual Bazaar.

The Junior W.A. held a farewell party for one of its members, Doris Coatta, who, with her parents leaves to take up residence at Niagara Falls.



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